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## Quiet Observer

### "The Beloved Physician"

Paul generously advertised Brother Luke's medical profession, and I have no doubt many a distinguished physician of the present day would be willing to purchase an ad. like that even at the cost of a "great sum." It must have brought Luke a great deal of practice, long distance consultations and the like, but I question if it was very profitable to him in the way of an income, for those enthusiastic first disciples, who stood as it were consciously upon the very threshold of glory, had a great and wholesome scorn for money. I venture to say that in all probability Luke had more gratis practice than pay practice, and besides the miraculous healing was in vogue in those days, and that wasn't worth a cent for revenue. In this age of the world it is a lucrative business. Luke was doubtless a preacher as well as a doctor, and I have been thinking that in this fact the Holy Spirit meant to give a hint to the preachers of these last days, when a something-or-other in the church which is very difficult to analyze has created the "dead line" in the ministry, and dismisses the preacher into the street just as he is getting to be thoroughly equipped for his work. The proverb, you know, says: "An old man for a doctor and a young man for a preacher," from which just a very little bit of cynicism might infer that the good people of the churches thought more of their bodies than of their souls. They take their doctor seriously enough when the body is sick, and your inexperienced youngster will not do. Send for the old man. But your good looking young fellow just from the seminary, as green as Jona's gourd was yesterday and as dry as it is today, is just the very fellow for the sick soul, so long as he is handsome, and catches the young people, especially those who wear feathers in their hats. Well, you will say: What are you driving at? Do you really wish to know? It is this: Take a hint from Luke, you preachers, the very hint no doubt that the Holy Spirit intended to give you, and study medicine, so that when you get to the famous dead line you can step right out with all your wise looks and walk right into a profitable practice. It would save many a heart-ache for yourself and for your dependent ones when you stand on the blank side of that dead line, almost as helpless as an infant if you haven't provided something to fall back upon. "A hint to the wise," you know.

### College Notes

D. F. Eikenberry filled his regular appointment at Williamstown, over Sunday.

Prof. W. D. Furry addressed the Presbyterian Women's Foreign Missionary Society Sunday evening.

Mr. Elza Imler of Garrett, is Indiana's latest addition to her roll of college students. He will continue college work here several years.

The Lowell Literary Society elected the following officers at last meeting: Pres., Harvey Holsinger; V. P., L. G. Smith; Sec'y., J. C. Beal; Treas., A. H. Lichty.

Miss Lucy Saylor has been visiting for a few days with Miss Edna Miller, near Fredericktown.

Mrs Lydia Berkley led the young people in an enthusiastic missionary meeting Sunday evening.

Messrs. Grable and Coyle are two promising young men from Washington Co., Pa., who will do work in the College this Spring.

The Students' Volunteer Band met Monday evening.

The Spring term opened Tuesday with an increased attendance over that of corresponding term last year, and the work promises to be very successful. Besides special studies in the Musical and Commercial departments, the following classes are sustained: American Literature, Eng. History, Eng. Composition, Eng. Grammar, Arithmetic, Geometry, Botany, Zoology, Beg. Latin, Cicero, Horace, Beg. Greek, Adv. Greek, Logic, Psychology, Bible, etc.

### EASTER AND CHRISTIANITY

J. L. GILLIN

Easter is such an old, old theme that one must be very fortunately endowed who can say anything absolutely new about it. And almost as difficult is the task to say old things in new ways. One may hope, however, that to hear the old, old things once a year on so great a theme might not be wholly tiresome.

The longer we live and think the greater is the significance which attaches to Easter. When we have once tasted of the fleeting joys of this world and have found them to leave a bitter taste; when we have learned that the roseate hues of youth are not the whole of Life's sky, then we begin to realize that the world's restless anxiety about death and a future life has a reason in the nature of things and that it appeals to us. Then the question, "If a man die, shall he live again?" becomes one of real importance. It is possible that those of us who have never stood by the grave of a very dear one and heard the clods thunder on the coffin lid, who have never known the poignant grief of parting, who have never known the awfulness of heart ache and that aching void made by the death of one who filled the heart and life,—I say it is possible that those may not see much in our Christian doctrine of the resurrection. But to those whose hopes have been blasted by death, whose joys have been tempered by the grave and into whose hearts the sting of death has come, the fact that our dead shall rise again is a deathless and comforting hope.

Furthermore, whether we have any interest in the resurrection because of vanished loved ones or not, when we realize that on the resurrection of Christ stands the hope of our salvation here and now to say nothing of our future life, possibly we can appreciate the importance of the subject. We then can understand why the apostles made the resurrection of Christ the foundation stone of their preaching,—yea, the very corner stone of the Christian faith.

Paul says Christ was "raised for our justification." We Christians do not believe in a dead Jew. For while we are reconciled by the death of Christ, we are saved by his life. Rom 5:10. And had he died never to live

again, indeed our faith would be vain. I Cor. 15:14. Hence, a more important part of Christ's history than the fact that he died is the fact that he conquered death and is alive forevermore.

We have not the space to point out the practical significance of this in every way. But it must suffice to say that because of this fact prayer "in Jesus name" is not prayer in the name of a dead man, and that not only Christ's influence comes down thru the ages, but from God's right hand he himself directs and guards the church in her work on earth. This fact of resurrection is one of several that makes Christianity the superior of all other religions. Budda is dead. So is Confucius and Mohammed and Zoroaster.

*But Christ is alive today.* And the resurrection implies a new creature in the Christian. Christ died and rose a glorified being. And while his body was in many respects like his body before death in many respects it was different. True the print of the nails were there. And he ate and drank and talked. But he appeared and disappeared with surprising rapidity. And the disciples looked a second time before they knew him. All this by analogy points to the fact that the Christian "should arise to walk in newness of life." No man has any business to be the same after becoming a Christian as before. *He is a new creature.* Thus we see how fundamental is the doctrine of the resurrection. Is it any wonder then, that infidels both ancient and modern have assaulted this doctrine most savagely and persistently? And is it any wonder that the man of faith clings to it with the steadfastness of firm assurance!

It is the pledge of our new life here and the promise of our future victory.

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